

Writings

30

Letters From The Breath of Life

MEDITATIONS OF A HERMIT

"An Intellectual Rebirth"

NOTEBOOK 30

Pen-Tab

notebook



No. 5200/50003

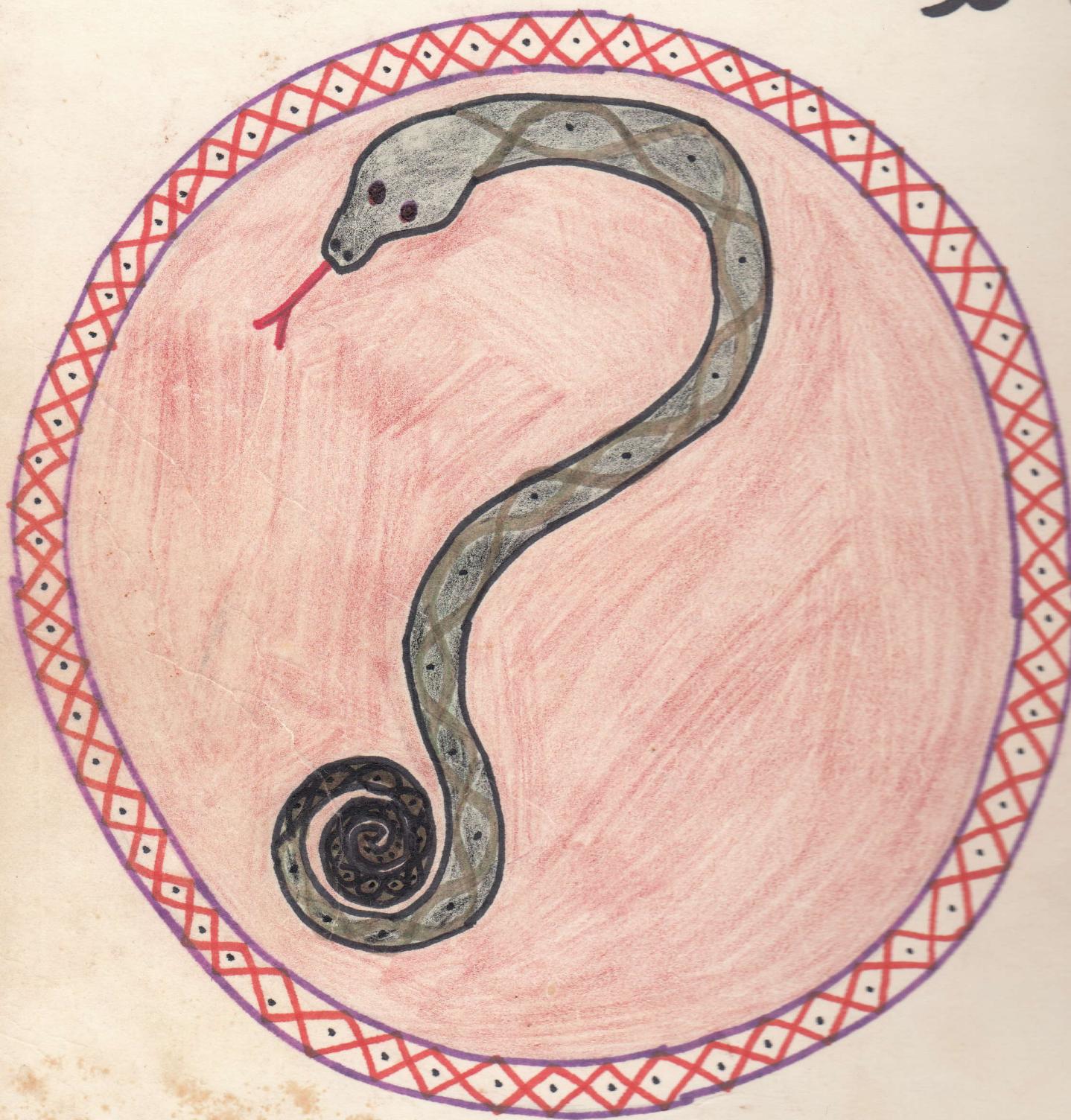
5 subject
200 sheets
college ruled

1/2 in. x 11 in.

WRITINGS ²⁹ 1992
8 March thru 20 June

SN250736

H₃₀



MEDITATIONS OF A HERMIT:

"AN INTELLECTUAL REBIRTH"

"BASE 10 FORMULAS" (mathematically misleading)

$$B_2 A \quad 24B + 24^2 z + A$$

$$C_y B_z A \quad (24^2 C \cdot 10) + (24^3 y \cdot 10) + B_z A$$

$$\frac{n \text{ days}}{366 \text{ days}} \frac{m \text{ hours}}{24 \text{ hours}} \frac{l \text{ minutes}}{60 \text{ minutes}}$$

= • the n th hour of $\frac{day}{MONTH}$ Year, a "day of wt ".
= • day X of 366

31 JAN
29 FEB *
31 MARCH
30 APRIL
31 MAY
30 JUNE

31 JULY
31 AUGUST
30 SEPT
31 OCT
30 NOV
31 DEC

* 1992 is a "leap year"

"MATHEMATICALLY CORRECT FORMULAS"

$$A = A$$

$$BA = 24B + A$$

$$CBA = 24^2 C + 24B + A$$

$$DCBA = 24^3 D + 24^2 C + 24B + A$$

MEDITATIONS OF A HERMIT

A SERIES OF NOTEBOOKS COMPRISING THE JOURNAL OF

Michael William Hentrich

Spring
Summer
1992

"An Intellectual Rebirth"

EWAW 30:

1992 Michael William Hentrich

Session 2459 8 March 1992. 068, 1.30 AM Sunday

:<41: = F<1

I have many books, and many books are very significant; but there is one mind that I wish to concentrate 75% of my mental energy on: Arthur Schopenhauer.

Five books, and actually 2 works, I will reread, study, and eventually take notes from and write about:

Group 1, The Fourfold Root of the Principle of Sufficient Reason

- 2 The World As Will and Representation Volume One
- 3 The World As Will and Representation Volume Two
- 4 On The Will in Nature / Freedom of the Will

Group 2 • the Pessimists Handbook Part One

• The Pessimists Handbook Part Two

although I am also interested in Sartre, Camus, Hume, Russell, and a host of others, I will put only 25% of my mental energy to them, as most of my meditation will be concentrated on the doctrines of Arthur Schopenhauer.

<41 → F<1 (Matter) what is the

Session 2461 8 March 1992.068, 8pm Sunday

:<45:

When I was 16 years old (or was it 17?), I went to see Monsignor Coffey at St Rose in Freehold because I was curious as to how one becomes a monk. I did not want the priesthood, as I was not concerned about Christianity, but I wanted to escape from this world and wait for Death out ⁱⁿ some monastery: reading, writing, and working, meditating all the while.

Throughout the past nine years, I have experienced alcoholism, jails, institutions, as well as a developing intellect that no longer believes in god.

And yet, reflecting upon my present daily existence, I recognize a monastic quality to it.

It is a humble existence. I have a couple rooms in my mother's house, and I pay her rent-less rent than an apartment. I work at a local State Park one mile from the house.

For all practical purposes, I am celibate, and I spend my spare time reading and writing.

I do simple manual labor and some semi-skilled maintenance work with food stored in both the work place and the homestead. One is a sanctuary for labor, the other a sanctuary for sleep, reading, writing, bathing, etc...

I am not far from reaching my goal; in fact, I am a MONK; a monastic existence I live.

MONASTIC- from monaster, a solitary, monazein, to be alone
from monas, alone, sole, single.

I live my life in a MONASTIC MANNER.

I have discovered an atheist philosopher from the 1800's (Germany) who has become not only my mentor, but the sole teacher of my very own "order".

I call myself a SCHOPENHAUER DISCIPLE and I know of no order or organization that systematically studies his doctrine.

I think of the collected works of Arthur Schopenhauer as BIBLICAL, as sacred texts with the answers to the riddles of existence.

As I am an atheist, and also a solitary, hermit like creature, this path I tread is solely private. My studies of Schopenhauer's doctrines do not serve to pay my rent or get me food. I do those things through manual labor for the local Park.

It is crucial that I write in a log book, for there is no one I could explain all this to without sounding "silly" and "idealistic".

I do not study and meditate upon Schopenhauer's doctrine so as to teach others, but out of my own search for the solutions to the universal problem of existence.

The great realization is that I have reached a point that I recognize my present lifestyle as being incredibly close to the visions I had nine years ago of being a monk.

I am an atheist, and I do not have the self discipline to be a Buddhist monk - but I am able to live MONASTICALLY, without having to join an "order of monks".

The thing is that I do have teachings that are central in my meditations. I do have a DOCTRINE that I hold SACRED, the Sacred Philosophical Doctrine of Arthur Schopenhauer.

I realize that few are drawn to Schopenhauer, and those who are discouraged by his pessimism turn away quickly.

His works are a mirror.

I hope to understand more deeply after each reading. In other words, the five or six books I have by Schopenhauer ~~are~~ are the central doctrine of my mental development. All other works are secondary.

And my dwelling quarters are a sanctuary.

Now I just have to train my mind to perceive Monmouth Battleground State Park / Central Supply as my day time sanctuary. There I will pass my time in meditative manual labor, as well as deep contemplation on the nature of existence.

This is 1992. Great insight. I would be officially diagnosed as such in 1996.

Session 2462 9 March 1992.069

7pm Monday

:<4K:

All morning at work I was in a daze. I felt like a mental patient on thorazine. I felt like going into a room to stare through the walls and into space. I wanted to draw inward, to withdraw.

Instead of feeling like a monk-philosopher lurking beneath janitor's clothing, I felt like a spaced out manic depressive hiding in a role in society where no one would find him out and commit him to a psychiatric ward.

It wasn't that I was going over the edge. I just felt emptiness, a void in my cranium... blank... space... detached... not caring about "what I am supposed to do". Just leave me alone... feed me... give me shelter... give me pen and notebooks, lots of ink, lots of notebooks.

Give me books by Arthur Schopenhauer.

After work I went to the library for ISBN of Schopenhauer's On the Will in Nature, and I sent in the \$46.50 to the publisher. I should receive it by the end of this month. This book would complete my collection. As I explained earlier, Schopenhauer's main work is The World As Will and Representation. It is a two volume set, the first volume being the original work, the second volume expounding on the first - published years later.

Schopenhauer's first book, The Fourfold Root of the Principle of Sufficient Reason focuses on the REPRESENTATION aspect of his main work, whereas the essay he wrote after

The World as Will and Representation, called On The Will in Nature focuses on the will aspect of his main work. Schopenhauer did not write for his contemporaries. He wrote for mankind. Who will choose which of us will be drawn to his works?

It may not be a monk. It may not be a philosopher. It just may well be a deviant member of the society, a psychotic, a MISFIT, an outcast, or just a basic worker with no social graces who hides from society like a ~~sky dog~~-wolf.



MY BIBLE :

Collected Works of Arthur Schopenhauer

The Fourfold Root of the Principle of Sufficient Reasons

The World As Will and Representation Volume One

The World As Will and Representation Volume Two

On The Will in Nature

On The Freedom of the Will

The Pessimists Handbook Part ONE

The Wisdom of Life

Studies in Pessimism

Religion

On Human Nature

The Pessimists Handbook Part Two

The Art of Literature

The Art of Controversy

Councils and Maxims

- The World As Will and Representation is the MAIN WORK.

- The Fourfold Root is the first work and is really an introduction to the main work and should be included in it.

- On the Will in Nature is to "the World as Will" as the Fourfold Root is to "the World as Representation".

- The Pessimists Handbook is, monetarily, the most valuable collection of essays, and although it does not go into Schopenhauer's philosophical doctrine, it gives a wide scope of his philosophy as it pertains to our lives.

The problem I have on the weekends beginning, or on the first days of a vacation, is that I really do lead a secret life very different from my role in society.

Sure I am a quiet, hermitic worker — but who would suspect a young janitor type worker to go home and sincerely study volumes of philosophical works by Arthur Schopenhauer?

The problem is that by the end of the work week, I do strongly identify with the horse (worker) that I allow my societal identity to drown out my secret, private, personal identity ... the philosophical anchorite ...

ANCHORITE — ONE WHO RETIRES TO A SOLITARY PLACE, SPECIFICALLY, TO DEVOTE HIMSELF TO RELIGIOUS DUTIES; A HERMIT; A RECLUSE...

(in my case it is to devote myself to PHILOSOPHIC DUTIES)

That leads me to another breakthrough in accepting my inclinations: when I feel ashamed or embarrassed by my reclusive, antisocial private life, I am forgetting the COVENANT of my search for NIRVANA ...

I must look at my BIBLIOTHECA and realize that it is not wasted money, but is actually a collection of texts for my own personal "HERMITIC ORDER" ... INSANITY is a religion of ONE.

Of course I complain that life is a burden and too long in duration, but if I work 10 hours, sleep 8 hours, and eat/bath for another 2 hours, that leaves 4 hours in any given day to my "secret life as a philosophical anchorite"

Some of those four hours moments are spent in smoking, or in spacing out in front of a television, or listening to music, or socializing with intimate members of the Web of the Universe...

... and other moments are spent in writing...

If a normal psycholy looks forward to Friday and Saturday nights for PARTying and trying to "get laid", what would a PHILOSOPHICAL ANCHORITE do on Fridays and Saturdays?

RETIRE TO A SOLITARY PLACE.

DEVOTE HIMSELF TO PHILOSOPHIC DUTIES.

Whereas a religious anchorite would report to some God or Spirit, I merely report to the hidden intellect via a diary.

For there is a presence within that is aware of its secret path, and it awaits moments when it may get on with IT'S WORK.

As I write, IT waits to study RET,

SCHOPENHAUER, and look over SARTRE'S work.

IT is calm at the sight of the collection of books.

Session 2468 16 March 1992.076 5PM Monday

<4 PM

I am sinking into a depressive state. It began around noon. Even though I worked nonstop until noon, and even though I finished working on the old Dodge powerwagon, I really started sinking fast into depression after lunch.

I tried to ABC it:

activating event - no motivation to get into a new project.

irrational beliefs - I am a BUM. I am a loser, a nobody, an airhead, I used to think working as a maintenance worker was beneath me, now I think I am lucky to have the job - and that depresses me because I feel worthless.

consequences - depression.

dispute: I am not a bum, I just can't be working hard every minute of the day. Even if I were lazy, that would not make me worthless.

effect - I should not be depressed about the "zombie" state of mind I enter. It usually happens on Mondays. I should be glad that I have the type of job that I can go into a trance and still get the job done.

Does that help any?

I am allowed to be sad, just don't fall into depression. Do I need a REASON to be sad?

No. There is a state of mind I experience often, and I have called it: joyful sadness.

There is an actual feeling of peace in spontaneous sadness with no specific cause.

Session 2469 16 March 1992.076 10 PM Monday

<41

I was very stimulated by the intellectual dialogue at the Rational Recovery meeting. I should try to attend it each Monday instead of now and then. I must have communicated 60% of the meeting... that feeling of PRESENCE I used to get when in a group discussion in high school came back to me. "Cerebral dominance" is the name for it.

Once again people told me that something is not quite right with a disciple of Schopenhauer picking up trash cans and mopping floors, and yet I am deathly afraid of a commitment to college.

I may look into a couple courses at Brookdale for the pure stimulation I get from interacting with people on an intellectual level.

Philosophy... Comparative Religion... Welding?
auto mechanics? woodshop?

I probably won't go for it, as I study Schopenhauer and Sartre as a HOBBY...

out of personal interests. I do not want to make it a JOB or a CAREER.

Like our ancestors, I must toil and labor for biological survival. Philosophy is not for survival, but for "culture: mental development: meditation: cerebral exercise, CEREBRAL FUN".

To attempt to pursue an "intellectual career" seems naivety - I am better off putting in my time in the fields, and when I get home, pursue my cerebral quest for mental development.

"It is not hard to explain why most commentators have focused exclusively on one segment or other of the Critiques. The difficulty of Kant's doctrines makes mastering even one of the Critiques a mind stretching task. To master them all in depth is more than even Kant himself was able to do."

The philosopher I choose to study and be a disciple of is Schopenhauer. The only reason I am attempting to read Emmanuel Kant is because Schopenhauer demands I become aquainted with Kant's doctrine so as to be intellectually "reborn".

Because I want to devote my mental energy and time to studying and meditating on Schopenhauer's doctrine, and because

I am reviewing Kant so as to get a better understanding of Schopenhauer, I am only planning on trying to understand THE CRITIQUE OF JUDGEMENT - a task in itself.

Because The Critique of Pure Reason and The Critique of Practical Reason are in a way united in

the Critique of Judgement - and because Kant wrote this when he was older, I feel that to grasp this one work by Kant would satisfy Schopenhauer's demand that I be "aquainted" with Kant's doctrine. With or without an "intellectual rebirth" I will get back into Schopenhauer's doctrine as soon as possible.

Session 2476 22 March 1992.082 1:30 AM Sunday

X₄F

Many minds more developed than mine have abandoned the doctrine of Immanuel Kant for fear of going insane. Although some of what I have read of Kant's The Critique of Judgement is comprehensible to me, I do not want to agnosize over the Critique of Pure Reason. I hope to

gain an understanding of Kant by reading the third Critique only. If I live a long life, I probably will read the first and second Critique; but as I am not a "professional" philosopher - and yet still devoted to truth - I will be satisfied with reading the third Critique.

Schopenhauer wrote honestly and clearly, but Kant is tedious. Why does Schopenhauer demand I read Kant?

Is "insanity" just a label our era uses to describe the state of mind Schopenhauer calls "intellectual rebirth"?

May be this rebirth is a type of insanity because the mind transcends the way society perceives reality - society says what is sane or insane, so to transcend society's SANITY may well be "insanity" even if it is TRUTH.

As a laborer and "peasant", I surely have no motives to gain wealth or even livelihood through philosophy. I am moved by the wonder that causes me to philosophize.

I make a covenant with myself to pursue Truth: even if it means going insane.

Schopenhauer says that the Critique of Pure Reason is the greatest philosophical work of all time.

Both Sartre and Kant confuse me, whereas Schopenhauer makes sense to me.

I hope that reading the Critique of Judgment will suffice to give me an adequate understanding of Kant.

If not, I will have to put off the doctrine that really moves me (Schopenhauer's) in order to agonizingly read the doctrine that moves Schopenhauer.

May be Schopenhauer was able to comprehend Kant, and may be I will comprehend Schopenhauer with only a slight understanding of Kant.

This is one demand I may not meet, but at least I will attempt it. When I am through with it, I will read Schopenhauer again - grateful for his clear thinking and comprehensible communication of his thought.

Session 2478 23 March 1992. 083

10:30 PM Monday

X4<

I was very worn out by the time I got home from work, but I felt deep peace as I meditatively wrote the request for Kant's Critique of Pure Reason with the check for \$32.95 enclosed. I felt like an old man, and yet I was glad to be a young man. I said to myself about my body: "I hope this body holds out long enough for the intellect to gain a deep understanding of both Kant's and Schopenhauer's material."

I arrived at the Rational Recovery meeting a half an hour late - and I gave some input as to the nature of boredom and the release from boredom; but towards the sessions' close I got into a disputation with the coordinator and a professional psychologist who was present.

The statement that "addictive personalities use alcohol to cope with life" made me burst out that "ALL HUMAN BEINGS WHO DRINK AT ALL, DRINK TO COPE. Why did man invent alcohol in the first place? as medication for PAIN and BOREDOM.

We live in an "addictive society".

"Why the presence of alcohol at weddings? Why cocktails?"

What is your point?

My point is that the so called addictive personality is not fundamentally different from the normal drinker, except for a certain appetite for ~~more~~ a more powerful dose of this powerful "chemical that takes the edge off".

I argued that there is no such thing as an ADDICTIVE PERSONALITY. I argued for the sake of arguing.

I admit I was obstinate - but that is human nature - just as it is our condition to exist between PAIN and BOREDOM.

I want to start perceiving the human organism's use of alcohol in a more universal context. Why do some people develop such demanding appetites for cigarettes? for alcohol? for stimulants? for mind altering chemicals?

Isn't there a better way of analysing this condition than by labelling certain people as "addictive personalities"?

My reading books by Schopenhauer and now Kant is an example of OBSESSIVE BEHAVIOR ... is it proper to call this a trait of an addictive personality?

I am protective of my reading obsession because I want to pass my existence in this manner, and I do not want anyone to rob me of it.

I can feel an urge to go deeper into isolation and to withdraw totally from the "RECOVERY GROUP SYNDROME". As it is, these groups are my only experience with society outside the marginal society of family.

Is it a "mental illness" to isolate in such a total way? I will not make any harsh decisions, but my obstinance and antisocial nature is apparent.

I like the parts in the Small Book that suggest recovery without any recovery group whatever.

Comments such as, "He's sober, but he is miserable" make me nauseous.

What about the antisocial genius who is robbed of his peace of mind when in a group?

As a human organism within a human society, I have the right to see through the motives of "representatives" of the institutions of the era.

The Psychiatric profession is very strong now. Of course someone in training for this profession will defend terms like "the alcoholic drinks to cope".

What if it is a biological appetite, and may be even a psychological appetite?

As a biological organism we are vulnerable to chemical dependence.

What about the universal dependence on existence, or being ...?

That is CLINGING and will cause continual rebirth. The Will to Live is then ADDICTED to BEING.

Without going back to chemical dependence, while vigorously protecting my sobriety, I will allow myself to observe the chemical dependency movement through the eyes of a creature of the UNIVERSE ... UNattached to "authorities"

Session 2480

26 March 1992. 086

8PM Thursday

X4P

Now that my fears about the COL licence requirement have decreased, and I have decided to cram for it Sunday evening, I will get back into reading Kant's Metaphysics of Morals this evening - as soon as I finish recording "The Simpsons" (a cartoon depicting life in a pessimistic/humanistic light)

Bill Alter inquired (as I suspect others also wonder) "what do I do with my free time?"

I responded honestly with no shame, as I did when Jim Noe asked about the title of the book I ordered over the phone, that I read Philosophy, namely German Metaphysics of the late 1700's/1800's...

Schopenhauer devoted all his time reading only PLATO and KANT, and spending his entire life reflecting and brooding.

Likewise, my existence may seem to be mere idling - when in fact I devote my free time to reading KANT and SCHOPENHAUER

People think they can tell me how my life is going to go: marriage, raise a family, etc. but if I am like

Schopenhauer, my existence will be solitary.

Session 2481 27 March 1992. 087

6PM Friday

X4H

activating event #1: CDL licensure requirement

irrational belief: I will lose my job if I don't pass the test.

I will never pass the test.

I am going to have to stock shelves.

consequence: panic, anxiety, stress, tension

dispute iB: I will not be terminated, these rules will bend.

I will practice and learn how to pass the test.

Even if I did have to stock shelves, I would survive.

effect: Take the test, practice for the test, but don't panic.

*

activating event #2: \$1380.00 insurance premiums.

\$430.00 due next paycheck 4/10

irrational belief: I will never save any money.

I should never have purchased cd player.

I could do without automobile.

consequence: anxiety

dispute iB: as long as I have a few hundred bucks saved, and as long as I am not in debt, I will do alright. May be the cd player was extravagant, and I certainly could live without it, but as long as I have it, I may as well enjoy it.

I need a car to transport groceries... an automobile is almost a necessity.

effect: enjoy free time, pay bills on time, and don't worry about accumulating wealth. JUST GET BY.

Session 2488

1 April 1992-092

7PM Wednesday

X 45

I read the CDL manual from 7PM to 11PM last night, and when Jim and I went to take the test I only got one question wrong out of 77 questions!

Jim signed the waiver and I am in possession of a Commercial Driver's license Class B, which is the minimum requirement for my job title! I have a permit to practice driving with a trailer over 10,000 pounds - and I have 2 years to pass the road test for a Class A license with air brakes/combination endorsement.

I might take the test in the autumn if I feel confident.

All that worrying about losing my job must have been strong motivation... I am relieved. I still have the ability to study for and pass, if not "are", at a test.

The brain comes in handy, but I am still going to devote it to Schopenhauer's doctrine.

Speaking of Schopenhauer's doctrine, the publisher got back to me telling me that I won't be able to get a copy of On the Will in Nature as it was only released for "reviewers". There seems to be no copies available. I will call them tomorrow - or just be satisfied with Schopenhauer's Magnum Opus.

I may begin reading Kant's Critique of Judgement.

I am so relieved to have gotten the CDL license that I am going to be very patient with Kant's difficult terminology.

Session 2490 4 April 1992. 095

8PM Saturday

X4B

Let's just get it out: I am depressed. Why? I will try to "ABC" it.

activating event: trip to Tompkins

inational beliefs: - because Nathan is built like a brick shit house, I am a runt.

- because I am not married or "because I have no female partner", I am defecant, inadequate.

- because I don't know how to interact with others, I am strange, weird. I just feel like a suicidal case.

consequence: depression

dispute; b: I am not a stud, but I am a workhorse.

Even if I were a runt, I must accept it. I am not involved in a relationship with a female because I am a hermit.

If I am suicidal, I have to go with the flow.

~~My~~, I feel terrible... life is a disagreeable affair. I have to accept my lifestyle for what it is as well as for what it is not.

My lifestyle is not normal.

My lifestyle is not "healthy".

Who or what do I "pray to" for comfort?

I found myself talking to the air, saying, "Schopenhauer, how did you endure the loneliness? How did you endure being "different from the normal ones"?"

Did you have moments of doubt? moments of utter weakness and fear? What did you have

traded your "MAGNUM OPUS" for "carrying on the family line", "the propagation of your race"?

I guess the philosopher Arthur Schopenhauer is one of the few minds I can get consolation from just by reading his books - it is a concrete method of communication.

As far as the DEPRESSION and feelings of inadequacy, if I reflect upon the character from Pink Floyd's The Wall and just ACCEPT my deep sadness, depression, melancholy, and basic depression outlook on life, I may be able to get over the worry about family and coworkers by either

- (a) hiding behind paranoid eyes, putting on a bullet proof mask
- (b) letting everyone behold the lone wolf freak I am.

* by "freak" I mean "not typical".

It is difficult to prevent myself from "seeing through" the traditional lifestyles - even though without so-called traditional lifestyles, I would not exist - nor would the world exist at all.

There may be something very wrong with me, but I find these deep bouts of depression to recede and give way to peace.

My life's goal is to find SALVATION from existence, not by way of "heaven" - but by NON EXISTENCE - or NIRVANA.

I hope my pessimistic outlook does not bring any psychological turmoil to my nephew Joey or my sister. I think I may cry myself to sleep tonight; for no other reason but MY RESPONSE to EXISTENCE.

A = I am 135 pounds, skinny, and practically sound

B = I am inferior

C = Depression, feelings of inadequacy

D = I am not on the verge of tears because of being inferior, I am not a solitary man because of a small sex organ;

I am on the verge of tears because I am enlightened:

I KNOW "Life is not worth living".

I am a solitary man so that I am able to study Schopenhauer.

Schopenhauer is a cross between Kant and Indian philosophy.

I study Kant to understand that aspect of

Schopenhauer's philosophy.

I cannot allow myself to feel inferior to "the normies": Tom S, Bill A, everyone I am acquainted with through job, family, etc...

I must realize that I am markedly more enlightened than most people I come across.

I have been falling into the trap of allowing deluded normal people to have me believe their traditional lifestyles are "where it's at", that I am inferior... like they are having "fun".

My big problem is not a problem at all; I realize that life is not worth living.

Session 2491

5 April 1992. 096

10:30 PM Sunday

X4 M

The writings of Arthur Schopenhauer have been and continue to be such a consolation to me. They help me to dispute the feelings of inadequacy and realize my wisdom. I live as I do because I am enlightened and wise, not because I am inferior.

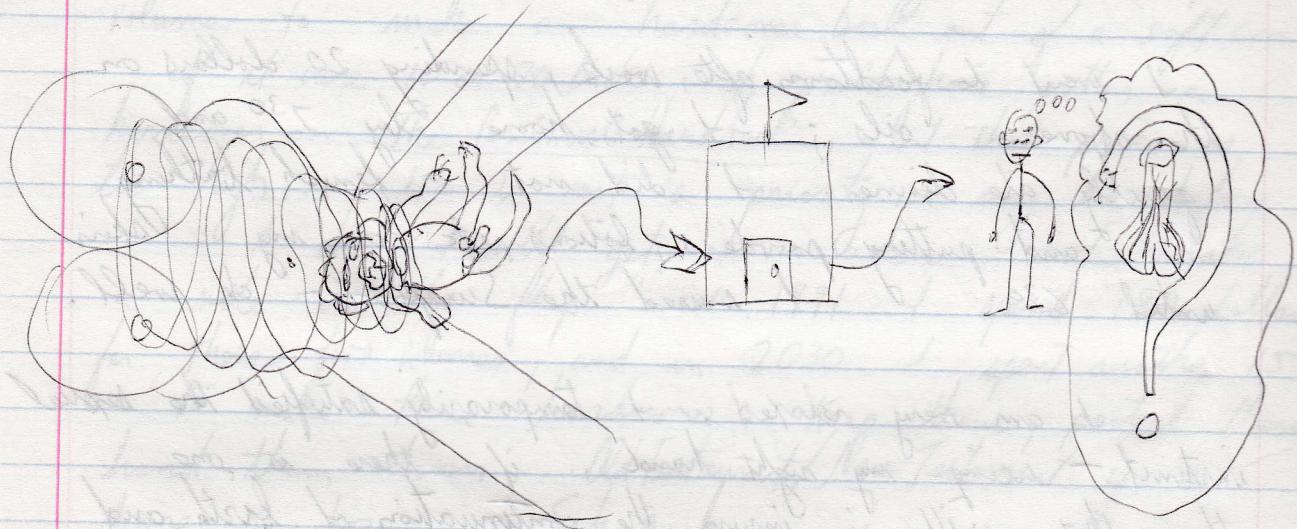
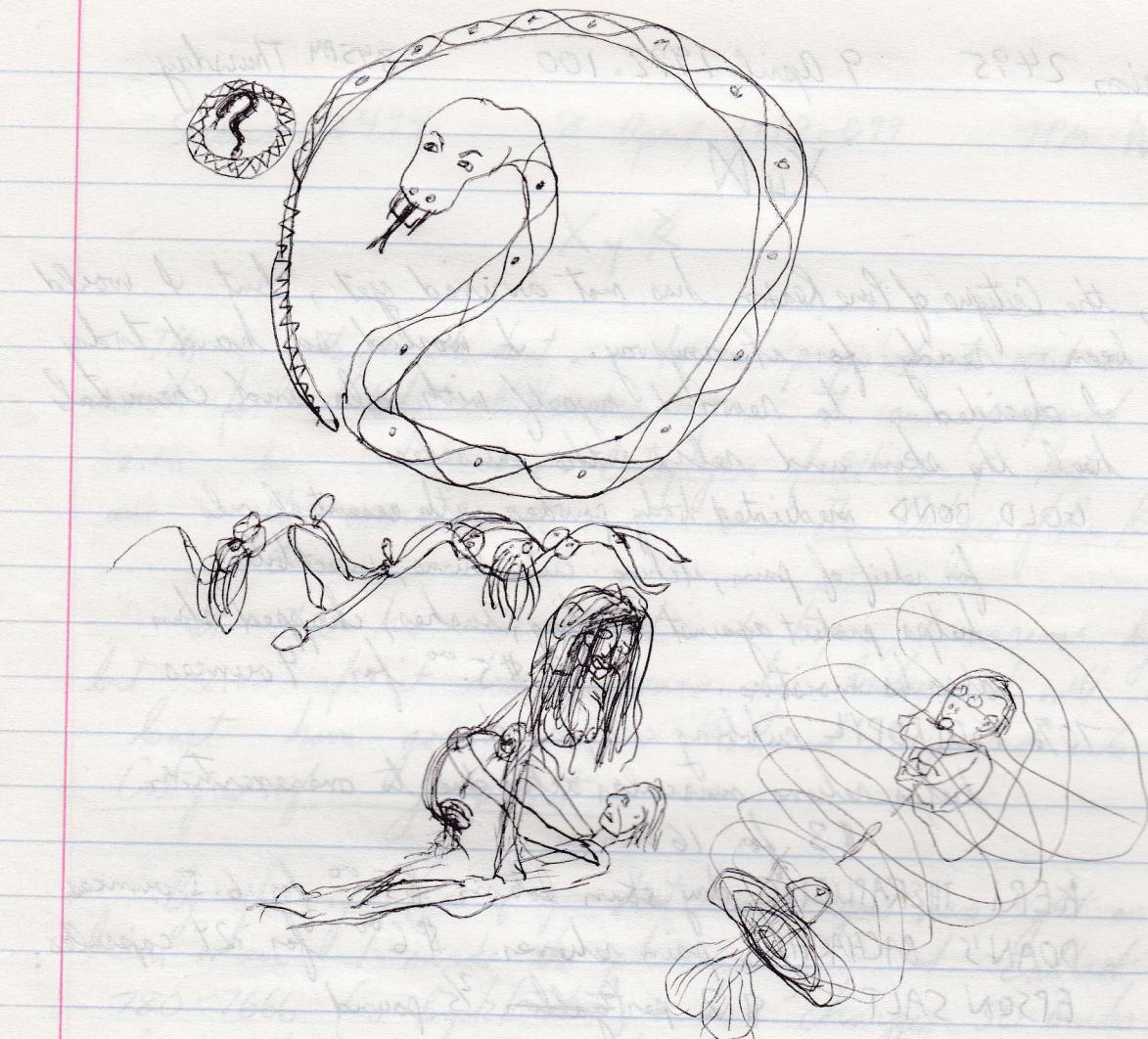
I believe the denial of the will to live is my only salvation from existence - suicide is not the solution, but a stubborn refusal to propagate the race is a solution.

I cannot, must not, allow the influences of "the masses" to discourage me. I must realize my WISDOM instead of worrying that I am weird.

I can either openly profess my enlightenment, or I may wear a mask - as long as I have a strong awareness that I will not be in conformity to my acquaintances.

Others may try to deny that "life is suffering", trying to imply that it is my individual problem - but I must be vigilant in recognizing SUFFERING as the universal condition of existence.

I do not expect to be in agreement with my fellowmen - but I do believe I am reacting as one would when one recognizes life as it really is.



and on and on and on and on and on and on...
 call it lust, call it love, call it nature; it is
 a sacred web of this universe - but what if one
 "sees through the mechanism"? What if one becomes
 ENLIGHTENED and WISE? What is a true HOLY MAN?

Session 2499

14 April 1992-105

7:30 AM Tuesday

P4

Things I will not miss when I return to nonexistence: desire, disappointment, drudgery, feeling like an idiot, feeling vulnerable, going to work, etc...

Why I had such an uneventful day at work: I had 2 projects to complete and I completed neither. All I really got done was bringing lumber in barn and loading it on old rack - I was supposed to build a new rack.

Why didn't I? By the time I got fed up with the trailer, it was 2PM or 2:30. I only had enough time to move the wood in.

The reason I got so depressed about it is because of the derogatory remarks my supervisor has made about ^{billy farrow} my supervisor: how he has to be lead by the hand, how he gets shell-shocked when he runs into problems - then gives up.

Well, I certainly was shell shocked today, and I certainly did give up.

I could either (a) get depressed and call myself a worthless, inadequate air head

or (b) I could withdraw deep into my mind, reflect upon that "life is not worth living", and recognize the real problem here. I am not the problem. The problem is existence and how to find salvation from it.

P4F

Is this all there is? I see the kind of day I had at work, not being "on the ball", not completing either of the projects left on the list - and I get depressed. and yet,

I see my mother struggling with her third new job this year, having to prove herself, not meeting the company's standards, feeling inadequate, and worse of all, fearing the loss of her job.

I see Tami going bankrupt, driving a beaten car to Staten Island every day, with the burden of great love for her child who is also experiencing the burden of existence. I see Joe, not knowing how or where his next check is coming from.

Without the job with the Park, I would be pumping gas. How long could I do that before

I would opt for voluntary death?

so this is all about altering my perspective: I may get shell shocked easily, I may not have the drive or confidence to tackle certain projects, in fact, I may be simply an "unskilled laborer", but at least I don't have people threatening to fire me.

Even in mom's situation, with people threatening to fire her, at least she could collect unemployment.

Truly, life is not worth living, but one should be rational about how one is effected by the daily drudgery. Just because I am unskilled and celibate does not make me the village idiot. Even if I were the village idiot, that does not effect my inherent value as a rational being.

P₄X

I went through all salvaged notebooks, taping labels with MEDITATIONS OF A HERMIT: "—" (the title of each notebook).

The one notebook from last April 1991 (Jan 21 to March 27) Notebook #23 is very significant: Grandpa Henrich's death, a growing dissatisfaction with Alcoholics Anonymous, the discovery of Arthur Schopenhauer, collection of Metallica cd's, and a growing acceptance of my being a hermit.

Last year I knew Schopenhauer's World As Will and Representation was to have biblical importance even before I read it. I also stated that I would devote my life to studying Kant and Schopenhauer.

It was amazing to read through my "seeing through the 12 steps" ... before I had ever heard of Rational Recovery. I was on the right track.

The next notebook (#24) is filled with the actual search for Schopenhauer's books, as well as the sweat lodge at C.R.O.W. I flipped through the pages as it was very redundant.

I was on the right track all along, but when I discovered Schopenhauer, I was liberated (some with AA cult or cure? : that also liberated me)

Much of this notebook is also redundant as I have been seeking out books by Kant.

This notebook is very special. Actually it is the first large volume since the Winter/Spring 1991 edition (NB #23).

The Problem of Existence, and to an even greater degree, 25I "O" and "∞" 254 were small, confused writings. Even in F and A I was obsessed with the futhark - developing a number system with runes to use specifically for the journal.

Notebooks 28 I and 28 II have 3/4 spare pages to be filled with Dream Recall sets 3 and 4; but they do contain important information about the process in which I broke away from Alcoholics Anonymous on the grounds that it is an "anti-intellect" organization.

Notebook #29 is hardcore - but it contains the transfer from Cheesegrate to Monmouth battlefield.

As I said above, this notebook will be the first large volume since Notebook #23 of last year.

Because the session numbers were completely organized beginning with this notebook is another quality making this volume very special.

Now that the KANT/SCHOPENHAUER collected works is virtually complete, I would hope to be less redundant. I want to start to get into the theories now. This year has been a long process of INTELLECTUAL REBIRTH -

19 May 1992 140/366

H4M log 2539: First thought in the morning, "Why work so much? Why not more leisure? Do I really want to make a commitment with Dad to work with him one day per week? Then I would only have one day off. I could always get sick."

My second thought was zombie mode. Leisure is so wonderful in solitude because I can loaf around and read, furthering my exploration of the Kant/Schopenhauer material. but when I reflect upon working day in, day out, I have to just give up. It is not so much the system that has got me by the stomach, but I am caught in the net of existence.

I prefer Schopenhauer over Kant because of Schopenhauer's awareness of Eastern philosophy and the way he dares to just name the thing in itself as the will. I sores a lot of the "beating around the bush".

Because of my private studies, I am withdrawn mentally from my coworkers - even from my immediate supervisor. I don't care anymore whether people say I am "spaced out", I have got to discover a way to get through WORKING DAYS with a self induced psychedelic glow...

Then when I get home, bath, eat, and steal away a few hours for the intellect! X 7:15 AM
TUESDAY

Now, about this female seasonal "ranger", Sherry, she is very friendly - stopping to talk to us and smiling... not at all like she was at first. What about Angel? She is shy. Time will tell...

Even though I am attracted to this girl, and my heart is light in her presence (charms), as soon as I arrive back in my sanctuary, I feel safe from the will to live.

Nature has built in mechanisms in order to continue "creators", and I am not spared the effects of biological attraction.

I cannot say what will become of this attraction; if the girl does not push herself on me (she being nature itself), then I may elude the power of the sexual instinct; but if she is willing - I am almost certain I would be unable to resist the demands of "Mikey's desire for a mate".

Hopefully, nature has excluded me from this... for I know deep down inside the power of the clitoris, its fragrance being mesmerizing. I know that pure Reason would hold no sway; for it is not really stone cold lust, but brings life into the world. (Life = suffering)

28 April 1992 119/366

208/811 6991 Long T6

P4B: log 2514: The reason I get into George Carlin is because he is iconoclastic. I believe his theory that the human race is in it's "going extinct phase" and that the earth will be here long after we've vanished.

The law of the permanence of substance, in connection with extinction, would have it that the substance - of which we are a determination of - will remain after we disappear.

I am fortunate to have been drawn to Schopenhauer and Kant.

Even though I cannot bring these books to work with me, I am able to reflect upon the theories... I am able to think and meditate upon the true nature of existence.

I am very sleepy, but I believe I will have the energy I need to get through the day.

I will be focusing on "NOT WORRYING". I have discovered life to be a disagreeable affair, so I will live out my existence reflecting upon it. As far as not procreating, I am passing through, and hopefully, out of existence.

As for what others think of me, they have enough to keep them busy: their own problems - universal condition.

So... I may realize enlightenment gradually. Even when I am overwhelmed by the drudgery, I am comforted by the abstract idea of death. X after IAM

P4M log 25/15 : I recorded the George Carlin special at midnight, and after work today I brought the tape over to Tamis to view it with her, Joe, Dad, and Joey. It was even more humorous, witty, and enlightening than the first time. They all really enjoyed it; I think it is so enjoyable because of the "enlightenment" experience; Carlin actually "blows minds", "educates" his viewers through wit and sarcasm and intellectual insight.

Some of the lines that come to mind:
that the earth sees us as a minor threat and is in the process of doing away with us through a sexually transmitted virus that will discourage us from taking part in the reproductive act. That would do it.
Also, all the cracks about the gulf war - and how he can't be a loyal american because he has a habit: he thinks... he forms his own opinions.
Don't believe anything the government tells you.

I think Schopenhauer would have surrendered a hearty laugh were he to hear some of George Carlin's lines. Carlin is definitely a thinking man (a man of intellect).

He also targets the rich corporate executives who run the Industrial Empire as the enemies of the working class... the poor are used to scare the working class into reporting to our god damned jobs. I love it. I love it. What I love most is his PESSIMISM and HONESTY.

He criticizes language that conceals the truth reality... He is an evolutionist and buddhistic in his world view (the big election) (the thing in itself). He is "popular" in the sense that most people are in reach; whereas Schopenhauer and especially Kant are for the philosophically inclined minds. X 9:30 PM